

LIBERTY STANDARD.

Congress under obligations to sit here and legislate to encourage the breeding and exportation of slaves? Are such arguments to be addressed to a Congress of American statesmen? Can the President and his Cabinet disengage from my obligations to the Constitution? Can they absolve me from the official oath I have taken? Can any one of the obligations which my Creator has imposed upon me, No, sir. There is no principle of justice or of property that requires us to legislate in favor of this commerce in mankind. On the contrary, our love of consistency, our self-respect, our attachment to the cause of truth, justice and humanity, all require that we should renounce mankind, and obedience to the commands of Heaven, that we should become parties to the misrepresentations to which I have alluded, or be made the instruments for consummating this fraud committed upon a friendly nation; or that we should become partners in crime with men who make merchandise of the image of God.

Communications.

For the Liberty Standard.

DEAR BROTHER WILLY:

I feel constrained to say a few words to you respecting an article that appeared in the Standard of the 5th inst., giving reasons why we should have a pro slavery party. I copied from the New Wesleyan. I am loath to fall with any one, and especially with editors, who have many to please and who cannot possibly please all. But on seeing this piece I felt afflicated. It was, as you very well know, an attempt to justify the late secession from the Methodist Episcopal Church. It is true there were reasons for leaving a pro slavery church; but there is no such church technically so called, it is true all churches are called pro slavery, and it is wrong to remain in any manner or degree, and this article takes the ground that it is wrong for us to remain in such a church. And I wish the Liberty Standard lifted up its voice in favor of secession? So it seems. And at this I demur. It is not admitted either by myself or by very few of the members of the church to which I belong that this movement is a wise or judicious or good policy. I believe, in regard of hastening the abolition of slavery it will put it back, in the church at least, just in proportion to the extent of the secession, as every abolitionist who leaves the church, weakens thereby the anti-slavery ranks. I suppose the Liberty Standard to be laboring for the abolition of slavery everywhere, according to its motto, but really this looks more like a pro slavery party than a disorganizer against the church, who instead of trying to reform it set up the cry 'come out of her my people,' representing her as the mother of abominations.

DEAR BROTHER WILLY:

I am attempting to apologize for slavery or any other sin either in the character or conduct of its members. I am a member of the A. S. Church to an alarming degree, but I differ from the article referred to, in regard to the course for us to pursue. I believe it is duty-bounden duty to remain in the church to do what we can to rid it of slavery.

Yours respectfully,

A. F. BARNARD.
Farmington, April 24, 1843.

Remarks.

We thank the writer for the frank and kind statement of his difficulty, which we regret having caused. He misapprehends us wholly if he supposes we intend to take any part in the question of 'secession.' Our position is the same, precisely, as before—'secession' commenced, viz: that the bible and the house of religion require a total exclusion of slaveholders and their abettors from christian fellowship—that slavery must be set aside from the christian world; and this, of course, cannot be done without withdrawing from it those forms which express that fellowship. But the *mauer* in which this is to be done we have left untouched, only so far as that, abolitionists must get slavery out of their respective churches, or get out of them themselves, and that specially.

The article referred to passed into several anti-slavery papers before we noticed it, and believing the reasoning sound, and striking out that part which made it any more applicable to the methodist church than to presbyterian, episcopal, baptist or congregational churches, and not supposing it would be understood as implying more than we well knew, we inserted it. By 'proslavery churches' we intended should be understood, those which were clearly and permanently so. The anti-slavery of both the Wesleyan and Episcopal Methodists will have equally our sincere support, and the papers of each equally respected.

What we have said against fellowship with slaveholders growing out of a membership relation with them, assume the general truth that such relations involve fellowship, which few will deny. The exception is when there are vigorous efforts making, and with reasonable prospect of early success, to reclaim or expel them. We have entire confidence in the anti slavery integrity of those methodists who still believe that church reclaimable respecting slavery, and are earnestly laboring for that end, and also in the integrity of those who, despairing of this, think it duty to secede.

We hope the above statements will be satisfactory to our friend—Ed.

Liberate vote in Cortland, N. Y., 101. Democratic, 190. Whig, 255. Liberty vote last Spring, 40; last fall 61—now 101. In Brookfield 84—last fall 10. Dying away!

For the Liberty Standard.
Gorham, April 22, 1843.

Brother Willy:

In Mr. Clark's letter concerning the discussion that he attended, he was misinformed in regard to the rumseller. The man whom he terms the "light headed rumseller" was one who had formerly been in the habit of carrying lighted candles, but is now a good Washingtonian, and has probably experienced a much greater change passing from his former to his present state, that he would be passing from his present to an abolition state. The rum-seller made at that meeting, but a few remarks and those very reasonable for him. The discussion was closed that day by the opposition, probably for want of stock to continue

P. S.—I send this merely to correct mistakes, for misakes in this region, are generally twisted into lies.

Yours &c. L. Y. S.

The *Advertiser*.—We learn from the Portland *Advertiser* that this boat has been purchased for the Portland, Saco and Portsmouth Railroad Company, for twenty-eight thousand dollars.

For the Liberty Standard.

Trade between the States?

Editor.—I want to say a few words on the important question proposed by the above caption.

It is supposed and maintained by many that Congress has no such power; and when we ask our neighbors to join with us to prohibit the slave trade, we meet with 'Congress has no authority to do it, and if we were done, it would be manifest and great injustice to the slave holding States.'

But let us examine the subject a little.—The Constitution of the U. S. says, "The Congress shall have power—*to regulate commerce with foreign nations, and among the States*."

Now what does that mean, if it does not allow Congress to abolish the slave trade between the States? Why, says the objector, it is power to regulate not to abolish? But let us see. Power to regulate includes power to prohibit, remove or exclude some of many things. This we understand to be plain, literal, common sense meaning of this clause of the Constitution.

Let us illustrate. The right of a man to regulate his own family does not, indeed, give the right to destroy his family, or any member of it, or break any other law, but it gives him power to expel from his domestic circle a dangerous and rebellious member.—

The power of a legislative body to regulate its members, includes power to discipline and expel them when they shall be guilty of any offense. Power to regulate a school, includes power to expel a bad and dissolute scholar. So we contend, also, that power to regulate commerce between the States, includes power to prohibit the traffic in the souls and bodies of men between the several states of this Union.

Again, the constitutional clause, "Congress shall have power to regulate commerce with foreign nations, giving Congress the power to prohibit the traffic in slaves with foreign nations." This was done as we know, in 1808. But the 9th section of the first article gave Congress no power to do this. It only declared they should not do it prior to 1808. It confers no power, but only limits the exercise of a power already given, up to a certain time.

But let the Constitution speak for itself, for importation or importation of such persons as are slaves, we shall think proper to admit, shall not be prohibited by Congress prior to 1808.

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This clause does

POETRY.

For the Liberty Standard.
Childhood.

How sweet it is to call to mind,
The hours we in childhood spent,
How sweet on memories waste to find,
This verdant spot where we have learnt!

Those happy hours though past and gone,
Though childhood never can return,
The memory of life's bright morn,
Can never from our hearts be torn,

Though far in distant lands we roamed,
And find new friends to greet us there,
Still never can we forget the home
Of childhood's hours so bright and fair!

Even now I see the peaceful spot,
Where, nestled by a mother's hand,
King heaven bestows a happy lot
On me while in my native land.

The gurgling brook that bright and clear,
Meandered through the Pine-wood's shade,
Still sounds its music on my ear,
As when I heard it in the glade.

Yes, Father-land I love thee still,
Still memory clings around thy scenes,
And through my heart sweet pleasures thrill,
When thee I leave in midnight dreams.

ILL.

The Family.

FOR THE BOYS.

LESSONS ON THE DEW.

MY DEAR CHILDREN.—Have you ever walked out in the morning in the fields, or a garden? Did you notice little globes of water on the leaves of plants, and on the grass? Those globes, and the moisture or wet that you see on the ground, is called DEW, and is designed by God to keep the ground moist and make it beautiful. Dew is the last feeble effort of evaporation, which, after sunset and at the approach of night, falls through the chill of the air, in extremely small and distinct globules, covering every substance with a trembling and brilliant lustre, which rain is incapable of affording, through the weight of each drop.

MONDAY.

What is dew? When does it fall?—Through what does it fall? What appearance does it have? Has rain the same appearance? Why has not the rain the qualities that the dew has?

Ans. Because rain drops are heavier than the drops of Dew.

In Palestine and other Oriental countries, the dew falls very heavy, wetting the ground like a smart shower. It sustains vegetation in some districts where rain seldom falls, and therefore the bestowment of it is a blessing, and the withholding of it a curse.

TUESDAY.

In what countries does dew fall the heaviest? How does it wet the ground? What does dew sustain? In what districts does it fall the most?—What is the appearance of dew?—Ans. A blessing.

It is, my dear children, you will find it in the 23d verse of the 27th chapter of Genesis. "Therefore God give thee of the dew of heaven, and the fountains of the earth, and plenty of corn and wine."

WEDNESDAY.

Was the withholding of dew considered a curse? Yes, you will find that is was by turning to 2d Samuel, 1st chapter and 21st verse. "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you."

Who says so?

Ans. David.

On what occasion?

Ans. When he was mourning over Saul and Jonathan.

In the dew we have an amazing display of Divine wisdom; soon as the evening comes, this penetrating, invincible moisture embalms each herb and flower that grows.

THURSDAY.

What do we see in the dew? When does the dew begin to fall? What is it? When does it emblem or water?

When sultry heats and winds cause the various trees of vegetation to languish and pine, this wondrous cordial falls upon their drooping heads, and makes them to glow with life and energy, and to burst into flower. But how admirable does the dewy dew distil as crystal treasures; it is neither heard by the quickest ear, nor seen by the sharpest eye; it makes no noise—it makes no show.

FRIDAY.

When does the dew prove a cordial to vegetation? What effect has it when it falls on the drooping heads of flowers and plants? What is admirable about the manner of its falling? Can you hear it when it falls?

No, it makes no noise.

Can you see it?

No, it makes no show.

What a striking figure this, of that Divine anointing from above, which waters heavenly souls.

SATURDAY.

Of what is the silent falling of the dew a figure? What does the dew from above water? Who says so?

Ans. God by the Prophet Hosea, 14th chapter and 5th verse: "I will as he shall grow as the lily, and cast forth his roots as Lebanon."

Oh, heavenly dew! This is the still small voice of the Holy Spirit, which is not to be found in the whirlwind of fleshly words and passions. May I, my dear children, be as the lily, and cast forth my roots as Lebanon."

Boyer.—It is said among the treasure caried by Boyer from Hayti, is the crown worn by Christophe, which it is asserted, will offend for sale.

THE LILY OF PINE.—The recent examination of divers, boys, infants and noks of the Isle of Pines, by the beats of the U. S. ship Vincennes, resulted in no discovery of any piracy.

THE JOHN DEPPE of Augusta in this State, bound for the rank of Commander in the Navy, in place of Commander Beaumont lost on the Coast of Africa.

THE HOLY SPIRIT.—The recent examination of divers, boys, infants and noks of the Isle of Pines, by the beats of the U. S. ship Vincennes, resulted in no discovery of any piracy.

Agricultural.

Things a Farmer ought not to do.

1. A farmer should never undertake to cultivate more than he can do thoroughly, half-tilled land is growing poorer; when tilled is constantly improving.

2. A farmer should never keep more cattle, horses, sheep or hogs, than he can keep in good order; an animal in high order the first of December is already half wintered.

3. A farmer should never depend on his neighbor, for what he can, by good and sound management, produce on his own farm; he should never beg fruit while he can plant trees nor horrow tools when he can make or buy; a high authority has said the borrower is a servant to the lender.

4. The farmer should never be so immersed in political matters, as to forget his wheat, his horses and hogs and his cattle, he should be so inattentive to them as to be ignorant of those great questions of national and state policy which will always agitate, more or less, a free people.

5. A farmer should shun the doors of a bank as he would the approach of the plague or cholera, banks are for traders and men of speculations, and theirs is a business which farmers have not.

6. A farmer should never be unmindful of his calling; we know that no man can be entirely independent yet the farmer should remember that if any one is said to possess that enviable distinction he is the man.

7. A farmer should allow the reproach of neglected education to fall against him or his family; if knowledge is power, the beginning of it should be early and deeply laid in the mind of a child.

8. A farmer should never use ardent spirits as a drink; if, while undergoing severe fatigues and the hard labor of the summer, he would enjoy robust health, let him be a teetotaler.

9. A farmer should never refuse a fair price for anything he wants to sell; we have known a man who had several hundred bushels of wheat to dispose of, refuse \$1, because he wanted \$1.03, and after keeping his wheat six months was glad to get it.

10. A farmer should never allow his wood house to be empty of wood during the summer season; if he does when winter comes, in addition to cold he must expect to encounter the chilling looks of his wife; and perhaps compelled in a series of lectures, to learn that man who burns green wood has not mastered the ABC of domestic economy.

11. A farmer should never allow a wife to be in red cloths, tattered and old hats; if he does, he will most surely acquire the reputation of a man who tarries long at the whiskey, leaving his wife and children to starve at home.

12. A farmer should never allow his wife to be empty of wood during the summer season; if he does when winter comes, in addition to cold he must expect to encounter the chilling looks of his wife; and perhaps compelled in a series of lectures, to learn that man who burns green wood has not mastered the ABC of domestic economy.

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